



this is the harry mandir the world's

largest free kitchen

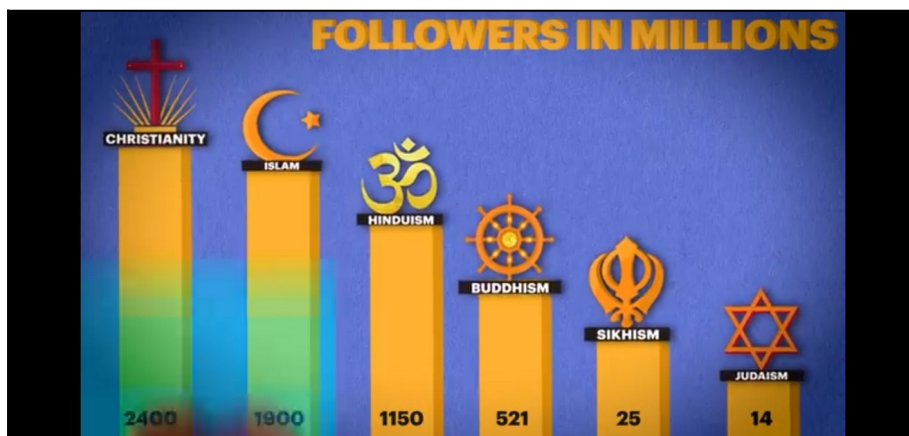
it serves free vegetarian food to about

100000 people every day it's also the

holiest site in sikhism



the fifth largest and
youngest of the



world religions

a religion that preaches
about love

peace and the equality of
humankind

but also asks its followers
to carry

swords

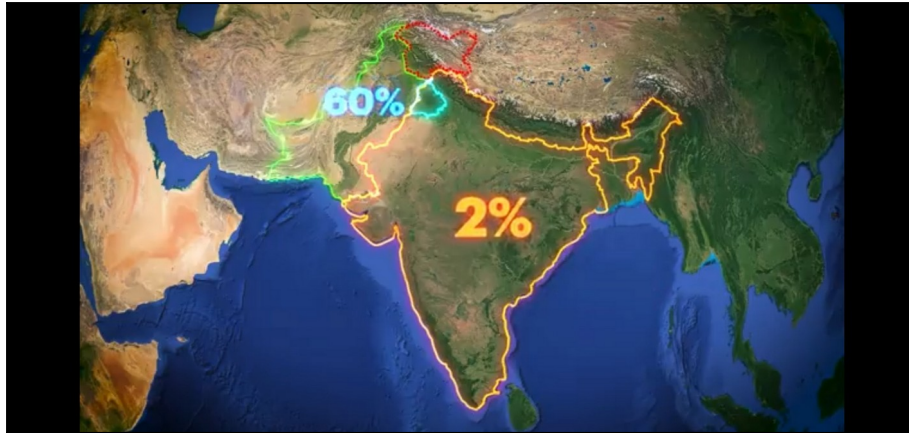
so who are the six what do
they believe

and why

does everyone confuse them
for muslims

well

let's find out



**sikhism originated in the
punjab area of**

india and pakistan

**500 years ago the punjab the
land of**

five rivers

**is one of the most
historically and**

culturally dense areas on
earth

this was the home of one of
the world's

earliest civilizations

the indus valley civilization
persians

greeks central asians muggles
the

british and others have all

invaded here i meant i meant
mughals

mughal mughals invaded here
hinduism

buddhism

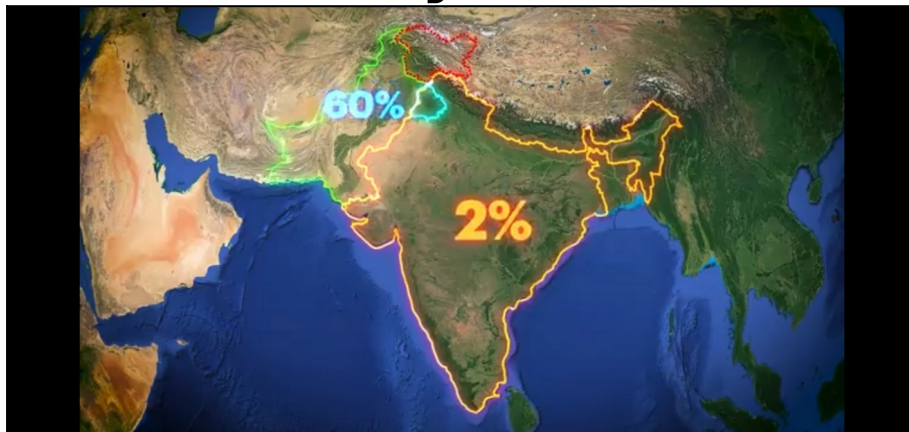
**islam jainism and a handful
of other**

fates have

**all left their mark on the
region the**

diverse culture of the punjab

**has heavily influenced the
sikhs today**



there are about 25 million
sikhs

they make up about two
percent of

india's population but about
sixty percent of the punjabs
the sikh

diaspora is spread out across
the world

with concentrations in the uk

canada the us east africa
australia and

malaysia

**siks interestingly enough
make up about**



**1.5 percent of canada's
population**

**which is second only to india
the word**

**sikh means learner sikhs call
their**

religion sikhi

**gorsikhi and gormat you can't
really**

understand the sikhs without

**understanding their
relationship with**

gurus

**the word guru means a teacher
or**

spiritual guide

**the guru teaches and the sikh
learns the**

sikhs

**follow the teachings of 10
succeeding**



**gurus that have shaped
sikhism**

**the first and most important
guru is**

guru nanak



the founder of sikhism born
in 1469 ce

near wallace today

lahore pakistan nanak was
seen as

special even as a child

as a teenager he preferred to
listen to

hindu saints and sufi muslim
preachers

rather than his own parents
as an adult

**nanak would settle in
sultanpur**

**where he worked for the
government the**

**actions of his fellow
government**

officials

**and the rich and powerful
disgusted them**

as they exploited

**ordinary working people and
he hated the**

cast divisions that he saw
all around

him

one day while bathing in a
river near

sultanpur nanak had a
miraculous

experience

he was swept up into god's
court where

god spoke to him

nanak reappeared three days
later

declaring there is no hindu

**and there is no muslim there
was only**

**god this was a message
inspired by his**

experience with god

**one that spoke in favor of
the equality**

of humankind

**and against caste ethnic and
religious**

divisions

**nanak would later say accept
all humans**

as your equals

**and let them be your only
sect**

**nine human gurus followed
nanak all**

**preaching the same message of
one god**

and the equality of humankind

**two fundamental events that
shaped seek**

history

was the martyrdom of two
gurus the first

was the fifth guru



guru arjan who was roasted
live by the

mughal emperor

jahangir the next murder will
be the

ninth guru



**guru tegh bahadur he was
beheaded by the**

**mughals while attempting to
defend**

**the religious rights of
hindus his son**

guru gobind rai

**the tenth and final human
guru started a**

new

sikh community called the
khalsa and



ended the line of human gurus
by making

the guru grant sahib



**the sikh holy book the last
living guru**

**we'll take a closer look at
both of**

these in a bit

**so with that brief history
out of the**

**way let's take a look at the
core**

beliefs of sikhism

1. one god the sikh holy book

**the guru granth sahib's
opening sentence**

is just

two words ik onkar there is
only

one god nanak made sure it
was clear

that the focus was on

one ik doesn't just mean one
it is

literally

the numeral one one god is by
far the

most

important belief in sikhism
this may not

be the kind of god you're
used to though

sikhs believe in a formless
genderless

universal god

beyond description this god
is all of

reality

and is within everything they
believe

no idol or image could ever
represent

this being so they use the
sacred symbol

of ikonkar



to represent it instead many
sikhs refer

to this one god

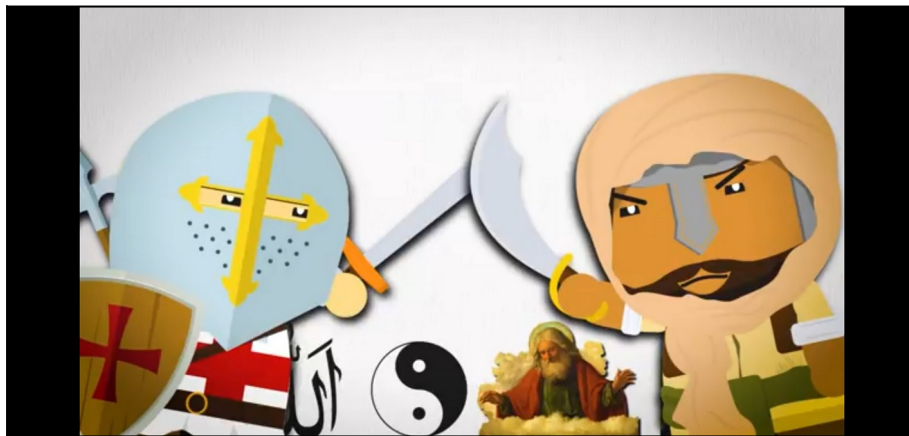


**by the name wahe guru
wondrous lord guru**

nanak and his followers

**constantly emphasized that
this one**

**could be understood in many
different**



ways

**no religion had a monopoly on
the truth**

the next one

**could be known as vishnu
allah the tao**

yahweh

**the algorithm or any other
name or**

**belief there was no need to
fight**

**over whose god was the true
god as they**

were all

the same one recognize

**all mankind whether muslim or
hindu as**

one

**the same god is the creator
and**

nourisher of all

**recognize no distinctions
among them the**

**temple and the mosque are the
same**

**so are hindu worship and
muslim prayer**

human beings are all one

**guru gobind singh the lack of
agenda for**

**this one god means that there
is no**

difference between men and

women in



**sikhism sikhism was among the
first**

major world religions

**to make the radical
suggestion that**

**women are people too women in
sikhism**

have fought battles



**led religious services and
even acted as**

**some of the longest reigning
leaders of**

the entire community

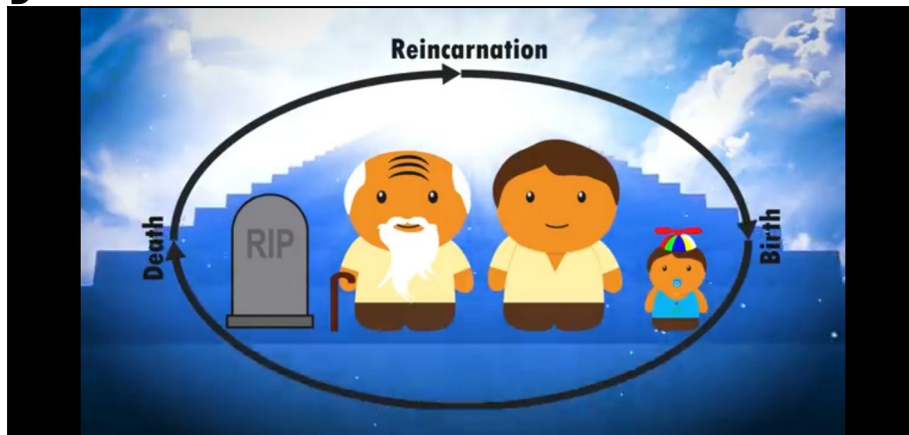
sikhism isn't based on doing things to

get into some heaven or hell

hell is just life on earth which your

soul is

constantly reborn into after you die



which is a

pretty dark you see sikhs believe in

reincarnation

**and karma similar to
buddhists hindus**

and jains

**but sikhs believe that karma
is modified**

by god

**as in karma might decide what
life**

you're born into

**but god makes sure that
anyone can**

become a good person

in their lifetime if they try
the goal

of sikhs life is to break
free from the

cycle of rebirth

by merging your soul back
into god's

soul one

does this by realizing that
you are

already a part of god

you just need to let go of
your ego when

your soul re-merges back into
gods

this is called mukti which is
similar to

hinduism's moksha



and means liberation when you
remerge

your soul is released from
the cycle of

rebirth and death

**and becomes infinite timeless
and**

blissful

**this is the closest thing
sikhs have to**

heaven

**two maya sikhs believe that
god**

**is and created reality but we
forget**

**this because humans are
distracted by**

illusion

**or maya which is anything
that takes**

your mind off god

**maya keeps people trapped in
the cycle**

**of rebirth and death guru and
the neck**

**thought that maya built a
wall between**

people and god

**the wall of maya is built
with the five**

thieves lust

anger greed attachment and
pride it is

the duty of all sikhs to
avoid these

thieves the five

thieves are caused by how my
literally i

myself how am i makes people
say i am

this

i am that and that separates
you from

**others which blocks you from
realizing**

your oneness

**with god this ego causes
people to live**

only for themselves

**to spew negativity and the
crave power**

and wealth

**such a person is called
manmukh facing**

towards desires

**guru nanak saw the world's
problems as**

the negative effects of ego

**hindu versus muslim israeli
versus**

palestinian

**all of these conflicts are
caused**

by ego

**and maya the guru granth
sahib said it is**

not religion

or race but it is wealth that
divides

brothers but guru nanak
taught that

there was an other direction
people

could face

by being a spiritual person
practicing

compassion

truth contentment humility
and love and

meditating on god

you could instead become
gurmukh facing

towards the guru how does one
become

Gurmukh and igoless

well sikhism offers a path to
follow

that can help called

the three pillars three three

pillars



the three pillars are one

nam japo which is meditation
on god and

the reciting and chanting of
god's name

waheguru this is normally
done in the

morning and before bed

this isn't supposed to just
be some

mindless ritual either six

are supposed to genuinely
reflect on the

qualities of god

**as they do this 2. kirat
kearny working**

hard

**and making an honest living
guru nanak**

said only he

**who earns his living by the
sweat of his**

**brow and shares his earnings
with others**

**has discovered the path of
righteousness**

three

**wand chakna this is sharing
the fruits**

of your labor with others



**providing free food and
donating to the**

**community the sikh tradition
of a**

**communal meal or longer at
the gurdwaras**

is a part of wand chakna the
longer or

communal free kitchen inside
of a sikh

gurdwara which is their
equivalent of a

mosque or church

is open to all who visit
regardless of

caste faith or gender

these serve vegetarian food
to all not

because sikhs have to be
vegetarian

but simply because that means
all people

of all diets can partake

so if you want to taste
typical punjabi

food just go visit a gurdwara
in guru

the next time

the idea of different castes
sitting

together on the floor and
eating

side by side was a
revolutionary act

famously the mughal emperor
akbar

visited guru arjun and the
guru would

not meet with him

until he partook in a lunger
which the

emperor did sitting side by
side with

peasants

**guru nanak claim an
enlightened person**

are those who view

**everyone equally like the air
touching**

the king and beggar alike

**another vital part of sikhism
that isn't**



**one of
the three pillars is**

**seva which is selfless
service true**

service to their community

**sikhs can become more humble
and overcome**

their ego

**seva can include cleaning of
the**

courtois preparing food

**or cleaning dishes in the
lunger or it**

can include volunteering

**building things for your
community**

remembering god's name

**honest work and sharing along
with**

selfless service

**and avoiding the five thieves
a person**

**can rid themselves of egoism
and be**

**released from the cycle of
rebirth**

**and death 4. the khalsa guru
gobind rai**



was the son of the ninth guru

**tegh bahadur who was beheaded
by the**

**mughals and his body was
abandoned by**

his sikh

**entourage they fled easily
because no**

one could recognize them

**so guru gobind decided to
give sikhs a**

distinct look

**from now on so that they
would always be**

compelled uphold

sikh values so in 1699

**guru gobind brought his sikhs
together at**



anandapur

after their morning prayer he
stood in

front of a huge crowd and
demanded a

human

sacrifice the shocked crowd
was silent

for a while

before one sikh rose up and
entered the

guru's tent the guru followed
him in

and then the guru comes out
with blood

**on his sword he demands
another**

sacrifice

**another sikhs offers
themselves and**

enters the tent again

**only the guru comes back out
of the tent**

bloody sword in hand

**again another sacrifice and
again**

**and finally after the fifth
sacrifice**

the guru re-emerges



**with the five sikh all
wearing saffron**

coloured robes

**the guru declares that these
are the**

**panj peyare the five beloved
ones**

**they would form the center of
a new sikh**

community called the celta he offered

them

amrit a bowl of sweetened water and all

five who belonged to different cast

groups

drank the amrit from the same bowl which



would have been a

huge deal back then this
signified they

had joined a new

caste family the khalsa each
of these

volunteers had to leave
behind their old

surnames

or caste names and adopt the
same surname

singh which comes from the
sanskrit word

simba meaning lion
coincidence which is

great the guru then begged
the five

beloved ones to let

him join their khalsa they
offered him

the amrit and the guru became

guru gohbind singh women were
admitted to

the culture the same way as
men

**after drinking the amrit they
received**

**the surname kor meaning
princess**

**the khalisa gave the sikhs a
new unified**

identity

**tied together as one family
with one**

name without caste

**with the goal of defending
the weak and**

promoting justice

today many sikhs still
undergo the amret

ceremony and take the
surnames

singh and kaur the cows they
were also

given new

rules to follow which
included the

wearing of the panj kakar



or the 5ks the first was kes
which is

uncut hair to represent
discipline the

second was kanga

a small comb in the hair the
third was a

kirpan a sword to uphold
justice

and protect the weak which is
nowadays

usually a small sword it is
importantly

not an offensive weapon and
the sick

code of conduct

claims it can only be used to
destroy

tyrants and oppressors

it must not be used for
anything else

the fourth is kacahira kind
of

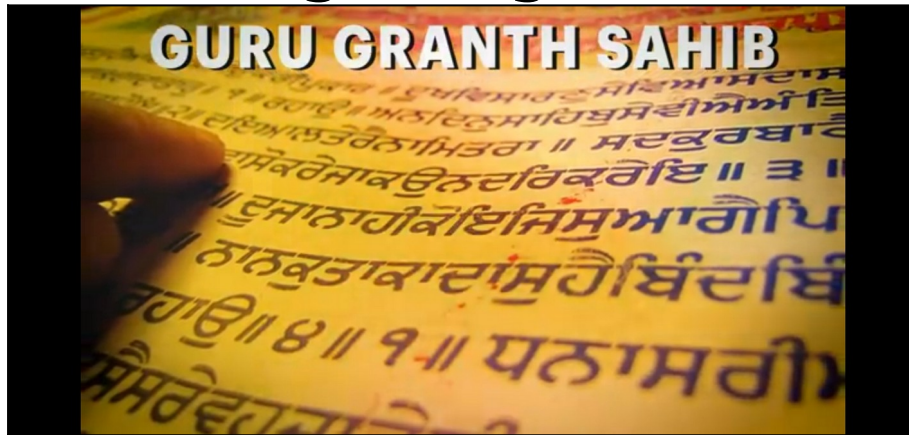
loose-fitting boxer shorts to
represent

the sexual restraint and the
fifth

is kara a steel bracelet its circular

shape represents the

5 the guru grant sahib



the guru grant sahib is the holy book of

the sikhs it contains the teachings of the

**gurus and acts as a spiritual
guide for**

sikhs

**around the world it is
probably one of**

**the only holy books that
contains not**

only

**the writings of the
religion's founders**

written by themselves

**rather than after their death
but also**

the writing of people from
other religions writings of
muslims and

hindus can be found

throughout along with
references to

judaism buddhism

and christianity before his
death in

1708 the 10th guru

guru gobind singh ended the
line of

**human gurus by bestowing
guruship**

**on the adi granth turning it
into the**

guru

**grant sahib making it similar
to both**

the bible and quran

**and the living prophet at the
same time**

to break down the name

**the word guru means guru
granth means**

book and sahib

means lord since that moment
the guru

grant sahib

has been revered as the
current living

guru it is treated with
extreme

respect and care oddly enough
the granth

is not only read

but sung it's made up of
thousands of

hymns

sikhs don't have mass or
service but a

curtain

meaning communal singing
normally these

are set to classical indian
music

sixth the gurdwara sikh
gather at

gurdwaras

a word meaning doorway to the
guru a

gurdwara is only a gurdwara

because it has a copy of the
guru grant

sahib in it men and women of
all castes

and social standing

gather there to join in
prayer singing

and eating this is where
you'll find the

lunger

**anyone can visit a cordoira
and partake**

in the service and meal

**you only need to follow basic
etiquette**

**cover your head remove your
shoes**

**wash your hands as you enter
and do your**

**best not to bring any drugs
or tobacco**

inside

**the most important cruduary
in the world**

is the harimander or golden temple

**in amritsar india in 1604
guru arjun**



completed work on the golden temple and

had the guru granth sahib

installed inside it as the gesture of

religious tolerance

guru arjun invited the muslim



mian mir

**to lay the foundation stone
of the**

**golden temple the temple has
four**

**doors opening on all four
sides to show**

the openness to all

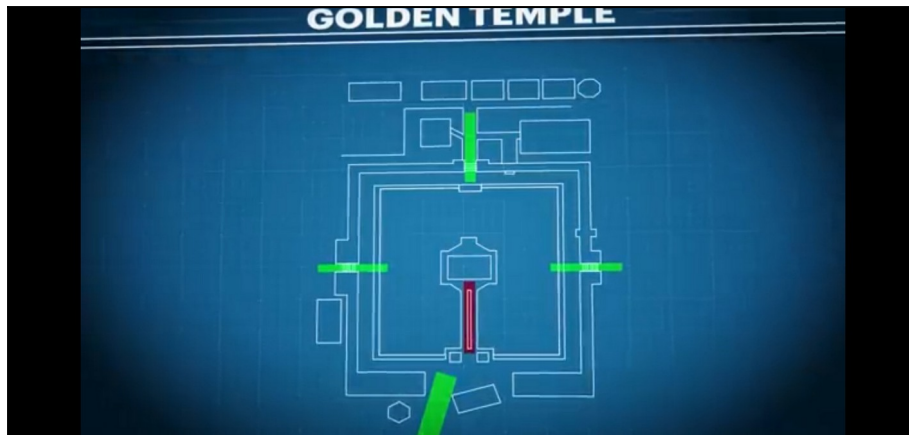
cultures and peoples but on
the inside

only

one door leads the inner
sanctum

indicating that all

paths and beliefs eventually
lead to the



one god

the goldan temple is the most
visited

**place in the world with
around**

**6 million visitors each year
the longer**

**at the golden temple serves a
free meal**

**to about 100000 people each
day making it the**

world's

**largest free serving kitchen
all run and**

staffed by volunteers

and the waiting list to
volunteer in the

golden temple has

hundreds of thousands of
names on it



Five Takhats of Sikhism

"Takht" or "Takhata" literally translates to a throne or a seat of authority. It is a direct result of the great historical growth of Sikhism,

which is the primary religion in the northern regions of India. That said, Sikhs have made an impact not only across India, but also across the world.

Takht or Takḥata (ਤਖ਼ਤ), which literally means a throne or seat of authority, are the spiritual & temporal centre of Sikhism. There are five Takhts and these Takhts are five gurudwaras which have a very special significance for the Sikh community. The first and the most important one was established by Guru Hargobind in 1609. It is called 'Akal Takht' (the Throne of the Timeless God) and is situated just opposite the gate of Harmandir Sahib – The Golden Temple, Amritsar. While the Harmandir Sahib, or Golden

Temple, represents Sikh spiritual guidance, the Akal Takht symbolizes the dispensing of justice and temporal activity. It is the highest seat of temporal authority of the Khalsa and the seat of the Sikh religion's earthly authority. Here the Guru held his court and decided matters of military strategy and political policy. Later on, the Sikh Nation (Sarbat Khalsa) took decisions here on matters of peace and war and settled disputes between the various Sikh groups. The Sarangi singers sung the ballads of the Sikh Gurus and warriors at this place and robes of honour (saropas) were awarded to persons who rendered distinguished services of the community of men in general.

Five Takht of Sikhs

1. Akal Takht Sahib
2. Takht Sri Keshgarh Sahib
3. Takht Sri Damdama Sahib
4. Takht Sri Patna Sahib
5. Takht Sri Hazur Sahib

52 Hukams of Guru Gobind Singh

The Sikh code of conduct, Rehat Maryada, is based on 52 hukams or edicts issued by Guru Gobind Singh in 1708 at Nanded before Guru Sahib re-joined God. The 52 hukamnamas or edicts giving instruction on appropriate behavior were written by order of Guru Gobind Singh and copied down by Baba Raam Singh Koer whose

great grandfather was Baba Buddha.

Guru Gobind Singh affixed his personal seal to the document, a copy of which can be seen at historic Gurdwara Paonta Sahib built on the Yamuna river banks in the town of Paonta Sahib of Sirmaur in Himachal Pradesh about 44 kilometers from Dehradun. These edicts sum up the ideal way of life of the Khalsa and serve as a code of conduct for the Khalsa Panth.

No.	Translation	Transliteration
1.	Work hard for your religion (Sikhi).	Kirat dharam dee karnee.

2 .	Donate a tenth share of your earnings.	Dasvand denaa.
3 .	Memorize Gurbani.	Gurbani kantth karnee.
4 .	Wake up at Amrit vela (before sunrise).	Amrit velā jaggana.
5 .	Serve the Guru's Sikh with love.	Pyar nal Gursikhan dee seva karnee.
6 .	Learn the meaning of Gurbani from the Guru's Sikhs.	Gursikhan passon Gurbani de arth samajhana.

7 .	Follow the discipline of the five K's (articles of faith) strictly.	Panj Kakkar dee rehit drirh rakhnee.
8 .	Practice (Guru's) Shabads.	Shabad da abhiaas karnaa.
9 .	Concentrate on the true guru (God).	Dhian sat- saroop satguru daa karna.
10 .	Believe in the true Sri Guru Granth Sahib Ji.	Satguru Sri Guru Granth Sahib Jee noo mananaa.
11 .	When undertaking any task, first perform the (prayer of)	Sabh kaarjaan dae arambh velae ardaas karnee.

	Ardās.	
1 2 .	For birth naming, funeral, or marriage ceremonies or devotional reading paath, recite Japji Sahib while making Karah Parshad, perform five verses of Anand Sahib, and ardaas, and then distribute Karah Prashad to the Panj Pyare,	Jaman, maran, viah, anand, aad sumae japji da paath kar ke karaah parsaadh tyar kar ke anand sahib da paath, ardas kar ke, punj pyarian ate atae hazooree granthee singhan da vartara vartaar kae rakh opranth

	attending Granthi, and then to the sangat gathered for worship.	sangat noo varta dhena.
1 3 .	Until Karaah Parshaad has been served to everyone, the sangat (congregation) ought to remain seated.	Jad tak Karaah Parshaad vartadaa rahae sari sangat addol batthee rahae.
1 4 .	Without the Anand Karaj marriage ceremony, do not start married life.	Viah anand binaa grahist nahee karnaa.

1 5 .	Other than your wedded wife, consider all women as your mothers, sisters and daughters.	Par istree, ma bhain, dhee, kar jaananee.
1 6 .	Do not silence your wife.	Istree da mooh nahee phitkaarnaa.
1 7 .	Discard worldly ways, falsehoods, and poisonous tobacco.	Jagat-jooth tambaakoo bikhiaa da tiaag karnaa.
1 8 .	Make companions of Gursikhs who follow Rehat (code of conduct) and	Rehitvaan tae naam jupan vaalae gursikhan dee sangat karnee.

	recite God's name.	
1 9 .	Whatever work you have to do, do not be lazy.	Jitne kum apne karan de houn, ohna de karan vich aalis nahee karnaa.
2 0 .	Listen to and carry out explanations of Gurbani and kirtan every day.	Gurbanee dee kathaa atae keertan roaz sunanaa tae karnaa.
2 1 .	Do not slander, or gossip, or be spiteful to anyone.	Kisae dee ninda, chugalee, atae eirkhaa nahee

		karnee.
2 2 .	Do not be proud of riches, youthfulness or lineage. (Regardless of maternal and paternal caste or heritage, all of the Guru's Sikhs are siblings of one family).	Dhan, javaanee, kul-jaat da maan naee karnaa.
2 3 .	Maintain a high standard of purity.	Mat uchee tae suchee rakhnee.
2 4 .	Continue performing pure (righteous)	Shubh karam kardae rahna.

	deeds.	
2 5 .	Appreciate intellect and power as gifts of God.	Budh bal da daataa vaheguroo noo jaananaa.
2 6 .	Have no faith in those swearing oaths (paritcularly hindus and muslims).	Kasam, saun chukan valae tae itbaar nahee karnaa.
2 7 .	Maintain independent rule (Khalistan). In the affairs of governing, do not give the power of religious	Sutantar vicharna. Raaj Kaaj dian kamaan tae doosrae mutaa dia purshaan noo huk nahee

	authority to those of other faiths.	daenaa.
28.	Study and learn about how to rule.	Raajnitee vi parhnee.
29.	When dealing with enemies, practice diplomacy, employ a variety of tactics, and exhaust all techniques before engaging in warfare.	Shatru (dushman) naal saam, daam, bhaed, aadiak, upau vartnae, uprant yudh karnaa dharam hai.
30	Learn and train in the skills of	Shaster vidyaa tae

.	weaponry and horseriding.	ghorhae-savaari da abhiaas karnaa.
3 1 .	Study the books and beliefs of other faiths but maintain trust in the Guru's writings and God.	Doosrae dharama dian pustakhan, vidyaa parhnee, par bhrosaa drirh Gurbanee, Akaal Purakh utae hee rakhna.
3 2 .	Follow the Guru teachings.	Guru updesch dhaaran karnaa.
3 3 .	After reciting Rehras Sahib [evening	Raheraas da paath kar kharae karo

	prayers], stand up and perform Ardās.	kae ardaas karnee.
3 4 .	Before sleeping, recite Sohila Sahib (bedtime prayer) beginning "Pavan guru pani pita...".	Saun sumae sohilaa da paath karna (pavan guru pani pita...)' salok parhnaa.
3 5 .	Do not allow you hair to be uncovered (always wear a dastar).	Kesh nangai nahee raknae.
3 6 .	Address a Singh by their entire name including Singh (or Kaur),	Singhaa da pura naam lae ke bulaunaa,

	do not shorten it by half or call them by nicknames.	adha nahee.
3 7 .	Do not drink or provide alcoholic drinks.	Sharaab nai peenee-paalunee.
3 8 .	Do not given a daughter's hand in marriage to one who cuts their hair. Give her to a household where God's Sikhs and tenets of Sikhism are respected.	Bhadnee (sir munaee) noo kanaiaa nahee daevenee. Uos ghar daeve jithae Akal Purukh dee sikhee hovai.
3	Carry out pure	Subh kaaraj

9 .	actions in accordance with the Sri Guru Granth Sahib Ji and Gurbani.	Sri Guru Granth Sahib Ji di tabhia te Gurbani anusaar karnae.
4 0 .	Do not ruin someones work by gossiping.	Chugalee kar kisae da kam nahee vigaarnaa.
4 1 .	Do not break someones heart by speaking in bitterness.	Kaurha bachan kar ke kise da heridha nahee dakhouna.
4 2 .	Only make pilgrimages to Gurdwaras.	Darshan yaatraa gurdwaaraan dee hee

		karnee.
4 3 .	Keep all promises made.	Bachan karkae paalnaa.
4 4 .	Do as much possible to serve and aid foreigners, those in need, or in trouble.	Athiti, pardaesees, lorvaand, dukhee, apung manukh dee yataahshkat seva karnee.
4 5 .	Realize the earnings of a daughter as poison.	Dhee (putaree) dee kumaee (dhan) bikh kar jananaa.
4 6 .	Do not become a show-off Sikh.	Dikhaavae da Sikh nahee banna.

4 7 .	Live and pass away as a Sikh with hair intact and unshorn. Respect you hair.	Sikhi kesaan suwaasaan sang nibhaaounee. Kesan nu gur smaan jaan adhub karna.
4 8 .	Do not become involved in theft, friendships, fraud, deception, and pillaging.	Chori, yaari, thugi, dhokaa, dagaa nahee karnaa.
4 9 .	Trust in a Gursikh.	Gursikh da itbaar karnaa.
5 0 .	Do not make false statements.	Jhutthi gavaahee nahee

		daenee.
5 1 .	Do not tell lies.	Jhut nahee kahna/ bolonaa.
5 2 .	Serve langar and prashaad equally.	Langar Parshaad ik ras vartaaunaa.

5 Banis

[Jump to navigation](#)[Jump to search](#)

Five Banis to be read each morning and two evening prayers:

- [Jap Ji Sahib](#) and [Shabad Hazaray](#)
- [Jaap Sahib](#)
- [Tav Prasad Swaiye](#)
- [Beynti Chaopai](#)

- [Anand Sahib](#) and in the evening [Rehiras](#) (including Baynati Chaopai) and [Kirtan Sohila](#).

- These banis were designated by Guru Gobind Singh as the daily practice of a Khalsa.

See also [Bani](#)

Amrit sanchar

Amrit sanchar Nsacsry in Sikhism.

When sikh take to amrit to five payare mean sikh in gurudwara.

Then caled amritdhari means amrir taker